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## SUNDAY, January 23.

## LONDON.

Acton, Creffield-road, 11.15 and 7, Mr. S. FIELD.  
 Bermondsey, Fort-road, 11.30, Morning Conference; 7, Rev. J. HIPPERSON.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30.  
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Musical Service.  
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. Dr. CARPENTER; 7, Rev. R. K. DAVIS, B.A.  
 Finchley (East), Squires-lane Council Schools, 6.30, Rev. HENRY RAWLINGS, M.A.  
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. G. EDWARDS; 6.30, Rev. JOHN ELLIS.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. H. RAWLINGS, M.A.; 7, Rev. J. A. PEARSON.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.  
 Harlesden, Willesden High School, Craven Park, 7, Mr. R. W. PETTINGER.  
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.  
 Ilford, High-road, 11, Mr. C. F. HINTON, B.A.; 7, Rev. F. SUMMERS.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.  
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. G. CRITCHLEY, B.A.  
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.  
 Peckham, 'Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.  
 Richmond, Free Church, Ormond-road, 11.15, Dr. J. LIONEL TAYLER; 7, Mr. RICHARD NEWTON.  
 Stoke Newington Green, 11.15 and 7.  
 Stratford Unitarian Church, 11, P.S.M., Mr. J. RIGBY, M.Sc.; 6.30, Mr. J. W. GALE.  
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.  
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.  
 Wimbledon, Smaller Worpole Hall, Worpole-road, 7, Mr. A. D. BECKWITH.  
 Wood Green Unity Church, 11 and 7, Rev. Dr. MUMMERY.  
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

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 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.  
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.  
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30, Rev. E. W. SEALY, M.A.  
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
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 PRESTON, Unitarian Chapel, Church-street, 10.45, Rev. R. J. HALL, M.A.; 6.30, Rev. CHARLES TRAVERS.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.  
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## DEATHS.

JAMES.—On January 16, at Upper Tooting, Hugh James, F.A.C., aged 68.  
 TAYLOR.—On January 14, at Oakhurst, Colwyn Bay, Oswald, eldest son of William Taylor, of Rhuddylan, Bolton.

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# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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\* \* Will contributors and correspondents kindly note that all letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. They should be endorsed "Inquirer" on the outside. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C., as usual.

## NOTES OF THE WEEK.

THE country has been absorbed in the Election during the past week, and if we may judge by the few fragments of news that have reached us, even the churches seem to have suspended many of their ordinary activities. From all parts there come the same records of excitement. Men of long political experience say that they cannot remember a time when passion was so strong and the cleavage between parties cut so deep. These periods of national upheaval, with their outbursts of stormy energy, are great disturbers of our tranquillity, but they are good full of regenerating influence. It is good for men to escape from the idle sophism that politics is only a game, to be forced to make up their minds, and to realise their own faith in the future. Behind the excitement shouting itself hoarse in an election crowd, and the lapses of platform oratory from the height of the great argument into personal bitterness, there is the ardour of lofty national ideals, and the will of determined men, moving in unison, that whatever happens, life shall be nobler and happier for the toiling masses of the people.

\* \* \*

AT the same time there have been new features in this election, novel methods of popular appeal, which people who believe that respect should be paid to the reasonableness of human nature will view with deep misgiving. The psychology of the crowd has been studied by the politician with a shrewd instinct for short cuts to victory. Never before has a fight been waged with such a wealth of pictorial suggestion. Appeals to prejudice, which

fall flat when reduced to words, have a hypnotic effect when presented in flaming colours on the walls. But mental obsession, with its appeals to prejudice and fear, is a poor substitute for political thinking, and its effect upon character must, we think, always be injurious. When the excitement of the election has died away, there will be left not only the moral asset of fine enthusiasms, but also, we fear, some damage to the sense of truthfulness, the blurring in the public mind of the claims of strict integrity, where political parties and questions of controversy are concerned.

\* \* \*

THE article by Dr. Anderson on "The Collapse of Liberal Christianity" in the *Hibbert Journal*, to which we referred at considerable length last week, has given rise to an interesting discussion in the columns of the *Christian Commonwealth*. Among the writers have been Canon Cheyne, the Rev. A. W. Hutton, the Rev. J. M. Lloyd Thomas, and the Rev. G. T. Sadler. This week Dr. Anderson replies to his critics in a long article, in which he reiterates and underlines his position with a plentiful appeal to mythology as the sovereign remedy for critical difficulties. But, as we pointed out in our leading article last week, it is the evidence which is so conspicuously lacking, and Dr. Anderson does nothing to repair this deficiency. We cannot agree at all with his account of the position and tendency of liberal theology at the present time. On the ground of critical study of the Gospels, of the weight of evidence, which appears to us overwhelming, and of reasonable historical probability, we believe emphatically that we do possess a clear and intelligible portrait. But the question is a very important one, we believe for Christianity absolutely vital, and we hope that some of our readers will desire to discuss it in some of its various aspects in our columns.

\* \* \*

THE *Athenæum* has an interesting note on the increase in the number of women students at the German Universities. It is stated in the returns for the winter session that there were 1,856 as compared with 1,108 in the previous winter. The favourite universities are the following :—

Berlin with 638, Munich with 183, and Göttingen with 160; then follow Heidelberg with 142 and Bonn with 135. The number of "hospitantinnen," i.e., non-matriculated students attending courses of lectures shows an advance from 1,772 to 1,928.

\* \* \*

DR. WENDTE, writing in the *Christian Register* on Servetus, gives a list of the monuments which have been erected to his memory in France, Switzerland, and Spain, and refers to the heroic figure which will be placed in the public square at Vienne next summer. "With all this posthumous recognition of his genius and heroism," says Dr. Wendte, "Servetus is in no danger of being forgotten, and furnishes a new illustration of the eternal and abiding power of truth and virtue in human history. There seems to be no particular enthusiasm to erect statues to John Calvin, a greater man than Servetus, and one who, despite his infirmities, rendered a greater service to human society. Perhaps most of us feel about Calvin as does the eminent historian of the Church, Prof. Harnack, who declares that Calvin's work for Christian truth and freedom cannot be overestimated, but personally his character is 'not sympathetic' to him."

\* \* \*

IN the same series of Foreign Notes, Dr. Wendte refers in the following terms to the recent death of Madame Loyson, the American wife of Father Hyacinthe Loyson, which is deeply regretted:—"Madame Loyson was a woman of handsome, impressive appearance, of vigorous mind, and of no little literary ability, who was entirely devoted to her husband's welfare and to the great ideals in Church and State of which he has been the eloquent exponent. The sympathies of his admirers and friends all over the world will be extended to this greatly stricken man, who at an advanced age has lost the intimate companion of his life and devoted fellow-worker for the causes he has so bravely and earnestly sought to promote among his fellow-countrymen. At our Geneva Congress of Religious Liberals in 1905 both husband and wife gave interesting addresses, and greatly added to the interest of the meetings."



WE learn from the *British Friend* that the British Minister at Peking, Sir J. N. Jordan, has sent home a very encouraging report on the progress made in suppressing the opium traffic in China. There has been a notable diminution in the consumption and cultivation of opium, and a public opinion has been formed which will greatly strengthen the authorities in their efforts for total prohibition. In the provinces of Shansi and Yunnan, for which alone full and accurate information is available, a marvellous reform has been effected; but in several provinces, including Sz-chuan, which is by far the largest producing area in China, little has yet been done. An order was given that no poppy should be sown in Sz-chuan this last autumn, and if it proves that this order has been carried out, the extinction of the opium curse is within measurable distance. Among officers of the army it is stated that the opium habit has been entirely abandoned.

\* \* \*

WE have received the Monthly Record of the Penal Reform League, the chief objects of which are to obtain and circulate information concerning criminals and their treatment, and to help to bring about a more complete and effective co-operation between the public and public servants for the reclamation of criminals by a curative and educative system. A Royal Commission has been appointed in Italy to consider improvements in the administration of justice, and it is interesting to note that an English lady, Miss Lucy Bartlett, has been appointed a member.

\* \* \*

THE *Moral Education League Quarterly* gives an interesting survey of the Moral Education movement at home and abroad. Attention is drawn in the current number to the discussion of a proposal to appoint a Royal Commission on moral instruction in Indian schools. As some indication of the trend of opinion upon education in India, the following words, which were spoken by the Gaekwar of Baroda at a State reception of the Viceroy, may be quoted:—"The education imparted in this country is not exactly of the right kind. Its effect is superficial; it does not sufficiently penetrate society. True education consists not merely in the acquisition of knowledge, but in the development of the reasoning powers and in the formation of character. It should train up men to a full sense of the responsibility of their duties as men and as citizens. . . . I would have my people learn that progress to be real must have its roots in themselves, that they must look to the orderly conduct of their lives, that it is probity, fair-mindedness, public spirit, and loyalty to the State which make good citizens, and that he who can subordinate his private interests to the common weal is he who is fitted for a voice in the affairs of State."

\* \* \*

H.H. THE GAEKWAR OF BARODA, whose remarks on education we quote above, contributed a vigorous article to the *Indian Review* in December on the subject of Caste, in the course of which he said:—"The system which divides us into in-

numerable castes, claiming to rise by minutely graduated steps from the Pariah to the Brahman, is a whole tissue of injustice, splitting men, equal by nature, into divisions, high and low, based not on the natural standard of personal qualities but on the accident of birth. The eternal struggle between caste and caste for social superiority has become a source of constant ill-feeling in these days. The human desire to help the members of one's caste also leads to nepotism, heart-burnings and consequent mutual distrust. In other words, there is disunion where union is so eminently needed to enable us to take rank as a nation. Let us do away with these artificial hindrances to union. To remove the disabilities of the depressed classes and to unite the sub-castes are the first steps in that direction."

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AT the second annual dinner of the old students of the Royal College of Science, Mr. H. G. Wells, who is still remembered as an old boy, presided. In proposing the toast of "The Guests," he said that he had been an idle President of the Association during the year, and perhaps that was expected of him. In his examination days he had failed in astronomical physics and also in mathematics, but he was not quite clear about that. Among the distinguished guests present that evening he felt a sort of envy in the work they did. With his irregular and rather discreditable work he looked with respect on the regular and permanent achievements such as they were engaged upon. What a thing it must be to see the launch of a great ironclad you had made. What must it be to know that you had cleared up some muddle of facts and had thus made a permanent foundation for the achievements of other men. Irregular people who failed in examinations belonged to a type altogether different from the type embodied in the Association. The business of the artist or literary man was in suggestion, and to throw out ideas. The most a book could do—the most any one of his had done—was to give the *Spectator* a fit of apoplexy, happily not fatal. Their lives were an experiment, and it was almost a criterion of their success that they should be attended by failure. People who wrote books full of queer, startling, and uncomfortable ideas and disturbed all sorts of arrangements, had their function in the perpetual struggle which increased and enlarged life. Orderly people struggled with them and bade them to the contest, but in a curious way they themselves conquered and prevailed.

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THE students of Ruskin College, Oxford, which has started its eleventh year, were welcomed at the beginning of the term by Dr. Gilbert Slater, who offered them advice on various points, with a view to securing the greatest possible advantage for their period of study in Oxford. The College now has forty students, among whom are engineers, weavers, miners, railway servants, shop assistants, joiners, an agricultural labourer, a bootmaker, a brass moulder, and a telegraphist. Two of the students have been sent by the West Riding and Glamorganshire County Councils.

MANY of our readers will be anxious to convey to Mr. H. G. Chancellor, M.P., their hearty congratulations upon his success in the formidable three-cornered contest at Haggerston, and those who withhold their political sympathy from him will be the first to do so on personal grounds. Mr. Chancellor is a member of the Rev. A. A. Charlesworth's congregation at Highgate, and has rendered valuable service as a lay preacher in many pulpits. He is a life-long abstainer and an unflinching advocate of temperance reform, and a friend of all humanitarian causes. He is President of the North Islington Liberal Federation and a member of the Eighty Club.

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THE defeat of Mr. F. Maddison at Burnley on a split vote is very regrettable on many personal and public grounds. His shrewd intelligence, and his wide and accurate knowledge of the organised trades, made him a very valuable member of Parliament. He is also a man who takes religion into politics, and amid his multifarious public duties he found time to preach frequently to Unitarian and other liberal congregations.

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THE election of the Rev. C. Silvester Horne as one of the Liberal members for Ipswich will give the Chairman of the Congregational Union a seat in the House of Commons. It is a novel experiment, which will be watched with deep interest by many people. Will Mr. Horne be drawn more and more into the ordinary life of the fighting politician, or will he be able to preserve a deep and fruitful absorption in spiritual things in the midst of party warfare? There are not many men so strong and well-balanced as to be equal to the task, and we are not anxious to see his example widely followed. All the greater will be the credit if he is able to retain his position unimpaired, as the spiritual teacher and guide of all sorts and conditions of men, and is still thought of chiefly as a devoted minister of the Gospel.

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WE are glad to see the announcement that the Rev. J. H. Jowett, of Birmingham, has declined the invitation sent to him by the Fifth Avenue Presbyterian Church, New York. Mr. Jowett is a preacher of wide influence in English Nonconformity, and his loss would have been keenly felt. But it is also time that a sharp rebuff was given to the constant advertising of the glittering baits held out to prominent English ministers by certain wealthy American churches. There is something intensely vulgar and repellent about it. The true minister is not attracted by the thought of the millionaire in the pew.

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WE are requested to call the attention of our readers to the address which Principal Carpenter has promised to deliver on this (Saturday) afternoon at Essex Hall at 5 o'clock on "The Brahma Somaj and Western Theism," in connection with the celebration of the eightieth anniversary of the founding of the Brahma Somaj. We understand that Dr. Carpenter will also preach at the morning service at Essex Church on Sunday.



## EDITORIAL ARTICLE.

## DOGMA AND DISCIPLESHIP.

THE January number of the *Expository Times* contains a long series of notes commenting upon the recent *Hibbert Journal Supplement* on "JESUS or CHRIST?" The writer, who wields a trenchant and not very sympathetic pen, begins by classifying the writers into two opposing camps as Unitarian and Trinitarian, and he proceeds to assign all those of a "liberal" tendency to the former. This compels him to give to Professor PERCY GARDNER a label which, as a churchman, he might quite sincerely repudiate. But we may let that pass. It is a more serious matter that the writer seems quite incapable of appreciating the varied play of intellectual insight and spiritual experience which gives distinctiveness to many of these essays, and makes his attempt to parcel them out into exclusive groups singularly crude and misleading. It is a method which tends to degrade the high argument of truth and to destroy the spiritual significance of the fact that there may be diversities of interpretation and the same spirit.

But this writer interests us on account of the almost naïve surprise with which he discovers that it is possible for some men to accept the loyalties of discipleship, to explore the depths of Christian experience, and to glow with the rapture of Christian devotion, without accepting his dogma as the one and only explanation of the facts. "The most beautiful of the papers," he tells us, "is the one that has been written by Dr. JAMES DRUMMOND, lately Principal of Manchester College, Oxford. It is the paper of a Unitarian, of that there is no doubt. . . . Yet so wholly does Dr. DRUMMOND absorb the title 'CHRIST,' that we should not have known, and we believe that no one else would have known, from the article itself, if the author had not called himself a Unitarian in it, that Dr. DRUMMOND was not a believer in the Divinity of our LORD. So far as we can see CHRIST is everything to him that He is to any of us. Take a single sentence: 'There are those who have, through the medium of the New Testament and the traditional life of the purest Christendom, looked into the face of JESUS, and seen there an ideal, a glory which they have felt to be the glory of God, a thought of Divine Sonship, which has changed their whole conception of human nature, and the whole aim of their life; and no criticisms and no shortcomings can alter that supreme fact of spiritual experience.' The reference is unmistakable—it is Dr. DRUMMOND himself that sees the glory of GOD in the face of JESUS." After a reference in a similar vein to the paper of Professor PERCY GARDNER, which is described as "only a degree less charming," he continues: "Now, although Dr.

DRUMMOND'S and Professor GARDNER'S articles are the most attractive of the Unitarian articles in the volume, and Professor SCHMIEDEL'S is the most unattractive, yet Professor SCHMIEDEL is right and they are wrong. Of that there is no doubt whatever. They claim the title 'CHRIST' as belonging to their Unitarianism, but history is wholly against them. Wherever the things of the moral and spiritual life, which have been so winningly described here, are found attached to CHRIST, they are found associated with belief in His Divinity. Not one of the writers in this volume has discovered a case to the contrary. It is, in truth, a wholly new attitude to CHRIST that is taken up by the distinguished men who write in this volume. We have often seen the blessings of Christianity appropriated by those who refuse to call themselves Christians. That is quite a familiar attitude. But here are men to whom JESUS was a mere man, however they may endeavour to escape the edge of that word 'mere,' claiming for themselves all that the Church has obtained from its faith in JESUS CHRIST as the GOD-MAN; and yet they write as if their claims were legitimate and undeniable. That claim has to be rejected."

We have quoted at such length not in order to illustrate the extraordinary tone of confidence in presence of inexhaustible spiritual mysteries, though that is as patent as it is unattractive, but because some of these amazing statements seem to demand from us a clear and emphatic answer. It is taken for granted that an appeal to history can produce only one verdict. That depends upon how carefully history is guarded by dogmatic fences and studied omissions. May we recommend this writer to spend a few quiet hours over the strange and enthralling story of Christian heresies. They may be attributable to aberrations of the intellect, but he will have to acknowledge with St. BERNARD that they were often singularly productive in the love and goodness which are the best evidence of the interior life of the disciple. Or if he goes back to the primitive age of the Church, to that flood-tide of spiritual experience, whose very exuberance seemed to create a burgeoning thicket of conflicting theories, will he venture to maintain that it was only on one side of the great controversy that men attached their moral and spiritual life to CHRIST? But we need not go to dim records of the past, about which it is always possible to plead that they are uncertain or unconvincing, in order to refute a statement, which we can only attribute to a temporary lapse of memory or to an extraordinary ignorance. There is a long line of thinkers and saints and martyrs, pioneers of Christian freedom, defenders of the citadel of Christian Theism, restorers of the purity and simplicity of Christian living, to whose noble fellowship men like Dr. DRUMMOND belong;

and no one, whose eyes are not blinded by prejudice, can deny to them a plenitude of spiritual experience and the winning graces of Christian discipleship. Has this writer never heard of CHANNING and MARTINEAU and their religious kin in England and America? If he will spend a short time in reading some of the sermons of JOHN HAMILTON THOM, among the profoundest and most searching Christian utterances of our time, he will perhaps be even more amazed at the strange contradiction they present of all his theological theories; but he will have to confess how rashly he has spoken.

But we are told, with an air of finality, this claim on the part of the heretic to appropriate the blessings of Christianity has to be rejected. It is the old complaint, "he followeth not with us," and the old remedy, "he shall not prophesy in thy Name." Who gave any church or theology exclusive patent rights in the blessings of the Christian religion? Where is the sanction of the New Testament spirit, of the Master's own example and teaching, to confine the grace and truth which came by JESUS CHRIST to sacred territories protected by barbed-wire fences of dogma? Is the Gospel in private ownership, like some tract of Scottish moorland, with every way of approach barred by a warning notice, lest the stranger should trespass unawares to drink of its living waters and to climb its peaks of vision? We thank GOD that we have not so learned JESUS CHRIST, or been trained in so narrow a school.

We had some hopes, as we proceeded with the reading of these curious notes and comments in the *Expository Times*, that the writer might be on the edge of a spiritual discovery of great moment to himself, similar to that experienced by many readers of Professor JAMES' "Varieties of Religious Experience." He is evidently so much surprised to find the fruit of Christian experience apart from his own central dogma, that it seems he must be on the point of the joyful cry, "then to these also GOD has granted repentance unto life," which for so many souls has marked their initiation into wider sympathies and deeper insight. But at the end, in order to defeat his perplexities, he uses the conventual argument which explains nothing, and never rings quite sincere on the lips of the man who uses it. "Why is it," he asks, "that those scholars who cannot free themselves from the fascination of CHRIST, do not go all the way, and, with 'doubting' THOMAS, say at last, 'My LORD, and my GOD'?" . . . When they see what this faith has done for other men . . . why is it that they themselves stop short of it?" He answers his own question by a quotation from a sermon, recently published, on "Lost Spiritual Opportunities," in which this is the significant sentence: "The in-



evitable consequence of practical neglect in the search for Christly communions is a sense of unreality in Christly communions." In other words, the alleged doctrinal error is due to a secret spiritual unfaithfulness. When we think of the men and women against whom this accusation is directed, we can only pity the blindness of the man who makes it. It is very like calling the light darkness for the sake of dogmatic consistency.

## LIFE, RELIGION & AFFAIRS.

### THE "OPEN TRUST" IN CHINA.

INCIDENTS of missionary enterprise in China and developments among the native population are frequent subjects of notice in the press at home, and sometimes find a place in the columns of the INQUIRER. There is another subject, however, not wholly unrelated, in which some of your readers may be interested, namely, the provision made for a common religious life, not among native converts to Christianity, but among the small communities of "foreigners who are settled at the outer Treaty Ports. Large places, like Shanghai, Hankow or Tientsin, where the foreign community numbers thousands, or at least many hundreds, afford all the facilities that would be looked for in towns of equal population anywhere. Anglican, Catholic, Russian, Jewish, Parsee and Mahomedan places of worship abound, besides churches of various Protestant bodies, English, German, Scandinavian or other, who only differ from similar congregations at home in the fact that they co-operate rather more freely with one another. The differences between Baptists, Congregationalists, Presbyterians and Methodists, for instance, which have a history and associations in England, are all but meaningless in China, and tend to merge into one "Union" Church. It is when we come to much smaller communities that the need for a comprehensive amalgamation makes itself felt; and, as a little actual experience is worth many generalities, I propose to relate what has been done in the port of Kiukiang.

It should be understood that Kiukiang is on the Yangtse, 450 miles from the sea; that it was opened to the trade and residence of foreigners in the early sixties; that the British Government acquired the lease in perpetuity of a piece of river frontage, which became the British Concession, under the government of H.M.'s Consul, and an elected Council of residents; that the rights originally reserved for British subjects came in time to be extended to all foreigners who agreed to submit to the regulations of the Concession; and that, though it has had various periods of prosperity and depression, the community has never been a large one. In my time, 1900 to 1905, there may have been 150 foreign residents at Kiukiang of whom 40 or so lived outside the Concession, in the native city or in outlying houses in the suburbs. The Chinese population may have been 50,000. Another 200 foreigners, almost all connected with missionary societies, lived "up country" at numerous places in the province of Kiangsi. Passing visitors were frequent.

These people are of many nationalities and many communions. There are two Russian tea factories. The place is the see of a Roman Catholic Bishop, who is Vicar Apostolic of North Kiangsi; and though he and his clergy, with the sisters at the hospital and orphanage (mainly French Lazarists) are chiefly concerned with work among the natives, their church is attended by a sprinkling of foreign worshippers. The Protestant missions in the province make Kiukiang their local headquarters. The China Inland Mission, recruited from many churches, works all over Kiangsi. One line of stations stretches for over 300 miles up the Kan Valley to the Kuangtung border. Another, largely manned by Germans and Swiss, operates up the Fu valley towards Fukien. A third, almost wholly in charge of unmarried ladies, takes the work at nine or ten places up the Kuanghsin valley till it comes in touch with the society stations in Chekiang; and there are stations at Jaochou and at the great porcelain manufacturing centre, Kintechen. On different lines, concentrating its efforts in two or three large centres, we have the American Methodist Episcopal Mission, with important educational work and well-equipped hospitals at Kiukiang and Nanchang (the capital of the province). Along the shores of the Poyang Lake, and scattered among many towns of the north-west of the province are missionaries who claim to be "unconnected." Most of these are supported from home by congregations of the Plymouth Brethren. Their organisation is of the loosest, yet for business purposes they find it necessary to hang together, if only to meet the conditions as to the leasing of land and houses by foreigners in the interior of China. The British and Foreign Bible Society and the American Bible Society support agents in Kiukiang who itinerate in the province; and there are others. Since 1905 the American Church Mission, under supervision of the Bishop at Hankow, has maintained a resident clergyman doing missionary work at Kiukiang. Thus many religious agencies are at work in the district, not to mention other societies operating in the adjoining province of Hupei. Though the work of all is primarily for the benefit of the native population, there could be no difficulty in arranging services for the foreign community if that community was in any way homogeneous.

To understand what, as a matter of history, has been done, we must go back to the 'sixties. In those days it was still the policy of the British Government to assist in the establishment and support of English churches at places abroad, and notably so in China. Such churches were in communion with the "United Church of England and Ireland" (or, in some cases, with the Church of Scotland); their chaplains were appointed and sent out by the Archbishop of Canterbury or the Bishop of London, they were governed in their constitution by the Act of 1825, 6 Geo. IV. cap. 87: and, so long as their trustees abode by certain regulations promulgated in 1848, they were entitled to a Government grant sufficient to cover half the original building expenses and half the current cost of management. All this was done in Kiukiang. A plot of land was set aside upon which a church was built in

1867; the Government contributing £1,083 for the purpose. A chaplain was duly sent out and installed. The congregation of Holy Trinity Cathedral, Shanghai, generously presented a baptismal font; other Anglican churches in China made other presents. A board of three trustees, of whom the British Consul was ex-officio one, was constituted and assumed charge. If ever a church in the world belonged to the establishment of the Episcopal Church of England, that of Saint Paul, Kiukiang, did so in the intention of its founders.

This state of things did not last long. The chaplain went away after a year or two. The unofficial trustees left the port, and it is not clear that successors were appointed. Already in 1870 most of the services were conducted by an American Methodist missionary. The Government assistance in aid of running expenses was cut down from a half to a quarter, and in 1874 ceased altogether. In 1875 the maintenance of the church had mainly devolved on others, especially the American Methodist Episcopal Mission, and the British Consul signed the minute books as "sole trustee." In 1873, 1881, 1890, and 1896, agreements were made between Consuls and the Methodist mission whereby the latter acquired an ever increasing control, in return in 1881 for carrying out extensive repairs, and at last, in March, 1900, two months before I came to Kiukiang, the property was transferred to them outright with the saving of certain rights reserved to the Consul and the community. In June, 1904, the Methodist Mission, reversing the tendency of more than 30 years, announced its inability to continue any further corporate connection with the church, and pleading financial reasons and the unsuitability of the building for Chinese services, surrendered its deed of transfer to me as Consul and sole trustee.

As far as I could see, I was sole and absolute owner of the property, and the question arose what was I to do with it. It was not in a very healthy condition; there was enough money in hand to pay a caretaker for the next six months, but the roof was so riddled with white ants as to be in imminent danger of falling, and most of the other woodwork was in much the same state. In the event it cost us \$1,500 to put that roof right. I took the summer to think out the future constitution and management of the institution. Inclination and judgment combined to say: "make it an open trust and get all who will to join." On October 24 I sent round a memorandum embodying a detailed scheme, and called a meeting of residents to assemble at the Consulate on November 5 to consider the matter. This meeting was attended by one clergyman of the American church, one Methodist missionary, one member of the China Inland Mission, three men in the Chinese Customs service, and one lady. The Roman Catholics, the Russians, and the Plymouth Brethren abstained.

My plan was to put the church in charge of an elected committee, chosen annually, in October, and consisting of the Consul, two laymen, and two missionaries or ministers. Some of the regulations adopted may serve to illustrate what we meant by an interdenominational and international church. The British Consul con-



tinued to be sole trustee, holding that the property belonged in the last resort to the British Government. The committee was empowered to raise voluntary subscriptions as directed by any annual or special meeting of residents, or as they saw fit, but not to levy any rate or assessment; also to receive the proceeds of offertories. The object of any offertory destined for any purpose other than the maintenance of the church was to be announced in church. Should the committee find itself possessed of an unassigned balance it should be at liberty to consider appeals for any charitable or religious purpose, reporting its action at the next public meeting of residents. A reasonable supply of books was to be provided by the committee for holding services in English; but if any special books should be desired for any unusual service they could only be paid for by a special subscription. Services could be held in Chinese by permission of the committee. Expenses for Christmas, Easter, and harvest services, &c., were to be separately entered in the accounts, and, except as included in estimates voted at an annual meeting, to be met by special subscription. The altar cloth, gilt cross, &c., specially provided for the episcopal service, were not to be used for any other without the permission of the American Bishop at Hankow, and so with any other special furniture.

The supply of the pulpit was met as follows:—"It shall be the duty of the committee . . . to invite ministers, clergymen, or other persons, to conduct services . . ., to make such arrangements from time to time as shall be directed by resolution of the residents in annual or special public meeting, or, in the absence of such direction, as the committee shall see fit, with missionary societies in Kiukiang or elsewhere, or with other persons, for the conduct of such services: to consider applications for permission to officiate, and to arrange for the holding of marriage, baptismal, and funeral services, confirmations, lectures, conferences, and such other services or celebrations as the committee shall deem to be not inconsistent with the general ends of a place of divine worship . . . Provided, however, that it shall not be within the competence of the committee to impose upon or require from any minister, clergyman, or other person, as a condition of his conducting any service or celebration, any test or declaration of assent to any creed or doctrine of theology whatever, or any proof of ordination in or membership of any church or religious body, or any promise to adhere exclusively to the rites, ceremonies, or forms of worship prescribed by any church. But it shall be incumbent upon every person conducting any service or celebration in the church to do so in an orderly and reverent manner. While under no restriction as to the form of service which he may adopt, and at liberty to teach as true, whatever his conscience and judgment approve, and to maintain the same by argument and exhortation, it is expected of every person conducting a service in this church that he shall so exercise his liberty as is consistent with respect for the like liberty in his hearers."

I was surprised to find how readily this article was assented to. I explained that it was aimed at the elimination, as a matter

of principle, of every element that would favour one system of doctrine or form of observance at the expense of others. We had to comprehend many diversities of opinion and feeling. The American church at Hankow was not only Anglican, but distinctly "high" in doctrine, and inclined to indulge any little approaches, to ritualism that circumstances allowed. They and their following had to find a place. But to the bulk of the Kiukiang community, both lay and missionary, such tendencies were meaningless and to many utterly distasteful. We had to accommodate several shades of non-conformity, even of ultra-nonconformity, and yet to sink every individual preference in a scheme that would allow all to worship in common.

Feeling that this new constitution of St. Paul's Church at Kiukiang was a rather grave departure from the intentions of the founders and from the principles on which it had till then been conducted, and that it might, perhaps, be inconsistent with my obligations as ex-officio trustee of the original establishment, I reported the matter fully to the Legation at Peking, concluding with the opinion that, in view of the past history and present conditions of the case, the regulations now adopted appeared to afford the most hopeful basis for continuing a corporate expression of the religious life of the Kiukiang community. Sir Ernest Satow, at that time British Minister, sent a copy of everything to the Foreign Office, and in due course Lord Lansdowne replied that he had no objection to make beyond a warning not to let the Consul's position of trustee involve the British Government in any pecuniary liability; and there the matter stood when I bade good-bye to Kiukiang.

Possibly my family are the only Unitarians who have ever had to do with St. Paul's Church, Kiukiang. Circumstances brought me into intimate connection with it, and even made me for a time its uncontrolled owner. Only the future can show whether I did the best that could have been done with it, but I have often thought that the history is one that might enlist some sympathetic interest among the readers of THE INQUIRER, and have, therefore, ventured to relate it.

W. JAMES CLENNELL,  
H.M.'s Consular Service, China.

### BY-WAYS OF RELIGIOUS LIFE.

THE church bells are chiming their call to evening service as we wend our way this dark, winter night through the quiet streets of North London. Here and there the gloom is brightened by the lights of some tabernacle whose open doors invite the passer-by to come in and worship. But our business is with none of these; we are on our way to fulfil an engagement in a remote suburb where, in a certain upper chamber, we are told an audience will be awaiting us.

Arrived at our destination, we pass through a temperance bar, and then a flight of stairs brings us to the place of meeting, a front room and a small back room thrown into one. In the angle thus formed a small platform has been erected and a piano placed thereon; the rest of the space is occupied by chairs and forms.

Only a few members of the adult school, for such it is called, have so far arrived, but before the proceedings are far advanced we have a crowded house, nearly fifty in all, the audience being composed of men and women in about equal numbers and a few youths.

The superintendent gives out a hymn from the Labour Church Hymnal. A reading from scripture follows, after which prayer is called for, any one in the audience being at liberty to lead. We then sing another hymn, which is succeeded by a reading from the poet Whittier by the leader. The time for the address has now come, and the visitor holds forth for a liberal half hour.

The idea of the school is that every teacher shall be a scholar, and every scholar a teacher, and the justification of the method is found in a saying of Channing's that "We understand ourselves better, our conceptions grow clearer, by the very effort to make them clear to another, while its principle is that it 'matters everything to every man that he should be devotedly faithful to that which is divinest to his own soul.'"

Such being the aims of the school, it naturally follows that the proceedings cannot be nearing their close as would be the case in an ordinary service. Questions are asked, and the subject is then debated. The first speaker, taking the materialistic standpoint, complains that the teaching is vague and speculative, while the next one, on the contrary, regards the doctrine as merging on atheism, and considers the good old ways the best. For fear the lecturer shall be too much cast down, some of those in agreement express words of appreciation, but he is then told by another that he is not practical, and if he were acquainted with the real burdens of life instead of living in theories (the listener smiled), he would not take such an optimistic view of things. Still another speaker (from Russian Poland) informs him that had he spoken the address in the speaker's country, he would have been arrested before he was half through. Then some of the gentler sex gather courage, and without making long speeches put some very pertinent questions. The reply gives the lecturer the opportunity to get into closer touch with his audience, and with a closing hymn and benediction the meeting breaks up after a full two hours' sitting.

There is now a general shaking of hands and explanations. The opposition has been more academic than real, and we part good friends. As we leave, there is still a small group listening to a chemist, who hadn't spoken, but who is now expounding the wonders of his laboratory experiments, and the marvel of the crystallisation of substances, matter growing under one's very eyes.

Well, here is a genuine church formed of serious-minded men and women, carried on at very little expense by methods which we think were practised in the synagogues at the time of Jesus. The difficulty seems to be in getting suitable places of meeting. That, probably, will be surmounted as the method grows in appreciation. Meanwhile, let the Churches take note, for this "little one may become a thousand." E. C.



## QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

### SOCIALISM.\*

IN approaching this subject I do so from the common-sense business point of view, not as an idealist, but as one who takes human nature as it is, rather than as it ought to be, or as we should wish it to be.

Mr. Solly has rightly said that the answer to the question we are debating must depend upon what we mean by Socialism.

The leading exponents of Socialism have differed widely on important details, but I think all have agreed that the fundamental principle is the State ownership of the means of production, which, as Mr. Solly says, must be taken to include distribution, and I therefore agree in accepting that as the basis of our argument. Under Socialism, then, the State would own all the land, the railways, the farms, the factories, the shipping and the shops, and the management of this huge business would be in the hands of a multitude of officials appointed by the representatives of the people, very much, I suppose, as officials are appointed at the present time. This system is in existence now in the case of some of the Government departments, and it may not be amiss if we inquire how it works. Mr. Solly has given us two examples of State Socialism in the Post Office and the dockyards, and he might have added the army and navy.

Socialists always point with pride to the Post Office as a vindication of their theories, but I am not satisfied that the Post Office is the unqualified success, from the business point of view, it is represented to be. You say it makes a profit, and I reply that I do not very well see how it could do otherwise, seeing that it is a huge monopoly, able to fix its own charges; but I venture to assert that if the postal business of this country were in the hands of private firms considerably more profit would be made, and, in consequence of the competition, far greater facilities would be given to the public. And let me remind you that it is not all departments of the Post Office that pay; the telegraphs, for instance, are worked at a loss. If I had time I could suggest many advantages which the Post Office might profitably offer; indeed, suggestions are always being made, but redtape and official stupidity prevent their adoption. Then, again, the State is supposed to be a model employer; but let me ask you whether the lot of the postman is such a particularly happy one? The wages are less than those paid by private employers, and if a servant of the Post Office happens to stray from the strict path of rectitude, no mercy is shown for him or for those dependent upon him. So much for the Post Office. Now how about the dockyards? The extravagant management of our dockyards is too well known to make it necessary for me to say very much about it. You have, no doubt, heard

of dockyard sales which take place periodically when goods which have never been used are purposely damaged in order that they may be sold as second-hand, and they are knocked down at ridiculous prices to persons who make a handsome living out of this official extravagance and mismanagement.

The waste, too, that goes on in the army and navy is simply appalling, and the reason is that no one is directly interested, and that there is no continuity of management, the policy of one Minister being pretty certain to be reversed by his successor, as we have seen during the last few years in the case of both these services.

You may say what you like, but most of us are actuated by selfish motives, and if you take away the hope of personal gain you remove the chief incentive to effort.

Mr. Solly has referred to Municipal Socialism as exemplified in municipally owned gasworks, electric light undertakings, tramways, water works, &c. What I said of the Post Office is true of these also. They are monopolies, and the authorities can charge what they think fit, subject to the maximum charge fixed by Act of Parliament; and it is true that some of them show a profit, but often they make a loss, as witness the Bournemouth tramways. In that case the chairman predicted a profit of £10,000 a year, and, if he had remained in office, I have no doubt a profit would have been made, but this gentleman was removed from his position of Alderman of the Council by the representatives of the mob, and a new chairman, with a new policy, was appointed, and instead of a profit of £10,000 they are losing at the rate of £5,000 a year, whilst all the time they are charging fares which would make any honest trader blush.

There is no doubt, for reasons I have given, and for others which will be obvious to you, that we could not manufacture as cheaply under a socialistic as under our present individualistic system, and, if not, what is to become of our foreign trade? It is difficult enough now to compete, then it would be absolutely impossible, and if we do no foreign trade we cannot import the foodstuffs and the raw material which are essential to our very existence, seeing that we cannot produce enough food in this country to keep us alive, and much of our raw material cannot be procured in these islands.

Mr. Solly says that the adoption of Socialism would not involve the breaking of any of the ten commandments, but I have always been taught that when you take from a man what belongs to him, no matter what your motive may be, it is stealing, and I think there is a commandment which says, "Thou shalt not steal." But the Socialists say we do not intend to steal the land or the railways or anything else. We intend that the State shall buy them. But let me ask you how the State is to buy them?

In a Socialist State there would be no use for money, as goods would be produced for consumption, and not for sale. If money be allowed for the purpose of compensating the capitalists or for any other purpose, you will have rich and poor as you have them now. There can be no equality of comfort. No! the only way would be for the community to take by

force the property of the individual, and I call that stealing.

I am afraid, too, that some of the other commandments would have to take a back seat. Mr. Solly has said there need be no interference with the marriage tie, but is he right? Is not the home, with the selfish desire of doing all one can for one's own family, the very foundation of individualism? Socialists do not, of course, say too much on this delicate subject, but they see that under Socialism, marriage, and the right of parents in their children, would be impossible. I will read you what Mr. William Morris and Mr. Belfort Bax had to say on the subject in a joint work of theirs entitled "Socialism: Its Growth and Outcome":—

"Even now it is necessary that a certain code of morality should be *supposed* to exist, and to have some relation to that religion which, being the creation of another age, has now become a *sham*. With this sham, moreover, its accompanying morality is also *stupid*, and this is clung to with a determination, or even ferocity, natural enough, since its aim is the perpetuation of individual property in wealth, in workman, wife and child."

And again in the same book we read:

"The present marriage system is based upon the general supposition of the economic dependence of woman on the man, and the consequent necessity for his making provision for her, which she can legally enforce. This basis would disappear with the advent of social economic freedom, and no binding contract would be necessary between the parties as regards livelihood; while property in children would cease to exist, and every infant that came into the world would be born in full citizenship. Thus a new development of the family would take place—an *association terminable at the needs of either party*."

I don't think it necessary or desirable that I should pursue this aspect of the question further.

Now, let me ask, why all this talk about Socialism? Before advocating a new plan, don't you think it is just as well to inquire whether the old system has failed? Socialists say it has. They point to the poverty of the poor and to the conditions under which they live; they tell us that the rich are getting richer, whilst the poor are becoming poorer, which, as I hope to show you presently, is decidedly untrue; they point to the large numbers of unemployed, and they tell us that Socialism is the only way out of our trouble. Let me say in passing that the abnormal amount of unemployment we have had during the past few years has been largely due to the fact of our having spent £250,000,000 over the South African War. You cannot destroy such an enormous amount of wealth without its having its effect on the labour market, for if money is spent in destruction it cannot be employed in the usual channels of productive work. We have also been passing through a period of bad trade which has made matters worse, but in spite of these things the state of the country is not as bad as it was after the Crimean and other great wars, simply because the wealth of the country is much greater, and the poor people are not so poor as they were. I think we are all in too much of a hurry. We forget that it

\* A paper read at a meeting of the Guild of the Good Shepherd, Poole, in reply to the paper by the Rev. H. S. Solly, published last week.



has taken us countless ages to arrive at our present state of civilisation, and that all true progress is slow; but that we *have* progressed not even the most ardent Socialist would deny. When people talk so much of the present terrible poverty of the poor, they forget, if ever they knew, what the state of the poor was at the beginning of the last century. At that time the condition of the poor was little better than slavery; they had no voice in national or local government, and the right of combination was denied them till 1824. The hours of work were mercilessly long. They lived in the most wretched hovels, and in Manchester and some of the large manufacturing centres the operatives lived principally in cellars in a state of indescribable filth. The women had to work the same long hours as the men, and children of the most tender years were compelled to work under the stimulus of frequent beatings. The poor were uneducated, underfed, badly housed, poorly paid and overworked. Now the hours of work are comparatively short; there is time for recreation and amusement, and wages have risen, whilst food and other necessities and luxuries of life have become cheaper. In short, the standard of comfort has been raised enormously.

This is due, not to anything the workers have done for themselves, for labour, as labour, is not able to produce more now than it did a thousand years ago, but it is due to ability which has invented machinery whereby man's power of production has been so enormously increased. This reminds me that Socialists almost invariably leave ability out of account, and they talk as though labour and capital were the only two instruments of production, but both of these would be incapable of creating wealth of themselves and without the direction of ability. Capital is created by the intelligence of the few, and not by labour, but the labourer gets a share of the product of ability in higher wages and cheapened necessities of life.

The fashion of the present time seems to be to rob the rich, or tax them, if you like that term better, for the benefit of the poor. But is it for the benefit of the poor? Is it not better that the wealth should remain in the hands of those who made it and know how to use it rather than to squander it amongst the thriftless or give it to a Government to squander on badly conceived schemes of social reform. One would think the capitalist hoarded his money under his bed, but he doesn't do anything of the sort. He uses it, and, in using it, he finds work and wages for those who would never be able to create capital for themselves. The more wealth we have in the country the higher the standard of comfort will be all the way round, and so I say leave the men who are able to create capital alone. You are better off in their hands than you would be under any Government, Socialistic or otherwise.

The most perfect example we have of Socialism is the workhouse. You have there a miniature Socialistic state. The inmates are provided for by the fatherly care of the Government, assisted by Boards of Guardians and numberless officials, who are often not above feathering their own nests at the expense of the poorest

we have seen in some recent cases. The inmates are fed on a diet prescribed by the State, they are clothed in a uniform, and, I think, in most cases, are treated kindly, but they don't like it, and you will always find there is the greatest reluctance on the part of the poor to enter the workhouse, and why is it? Simply because they love their freedom, as I trust we all do, and they object to live by rules laid down by Local Government Boards and enforced by officials. Don't we all resent the interference of officials—the tax collectors, the sanitary inspectors, and all the rest who are always prying into our private affairs? And if we find officialism irksome now, how would it be when all the business of the country was carried on by officials?

Assuming that Socialism would bring plenty and contentment to all, I venture to think it would not be for the general well-being of society. Take away from us the fear of poverty, the necessity for individual effort, the responsibility of providing for wife and children, and we should become a flabby, degenerate race, who would in due time die out of existence, and, I am tempted to say, the sooner the better.

CHARLES CARTER.

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

### DR. MELLONE ON "THE MEANING OF SIN."

IN Dr. W. E. Orchard's striking treatise on "Modern Theories of Sin," to which Dr. Mellone with good reason invites attention, there occurs on page 116, the following statement, which appears to me to be as important as it is true: "A man committing some action which Paul, for instance, judges sinful, but which the man does not, is an altogether different case from the man committing an action which he himself regards as sinful. We really need two words to describe these different conditions. We might use 'evil' for the act or state of which the agent is morally unconscious, and reserve 'sin' for evil of which the doer is himself conscious as evil."

If these words caught Dr. Mellone's eye, I am surprised they did not cause him to see that in the main contention of his thoughtful paper he is essaying a quite impossible task. He is simply trying to affix the same name to two things which are altogether and essentially different. The all-important distinction which Dr. Orchard points out appears to me so obvious that I believe the common-sense of every man will endorse it.

As an illustration, I may mention that it seems to me, as a temperance man, that one of my neighbours, whose occupation is brewing, is, to use Mr. Campbell's expression, "expanding his individuality at the expense of the race," and that beer-making and beer-selling is to some extent an

"evil" business. But I should not dream of charging my neighbour with being a "sinner" so long as he does not himself feel that he is getting his living in a way which is condemned by his own moral ideal. If he should come to see that his business is morally wrong, or should wilfully close his eyes and ears to influences and utterances which seem to him likely to awaken truer and higher ideas, then I should call him a "sinner," and I believe that his own conscience would confirm the charge.

To alter the recognised meaning of the word "sin" to suit the philosophical system of some academic theorists whose basal philosophy is even now losing its vogue in the universities which have adopted it, would be in my view most perilous to both religion and morality. And so far am I from thinking that the view of sin as *a matter wholly between the self and God* "has become a real source of moral mischief," that I should earnestly contend that this is the only view of sin which would approve itself to such supreme spiritual seers as Isaiah and Jesus, as well as to their many faithful disciples in all the most living centres of the religious world; and my strong conviction is that, if this view of sin ever vanishes from our churches, their transformation into halls for philosophical discussion and ethical culture will not be very far off. In the sinner's self-reproach and prayer for divine help to break his chain; in the penitent's consciousness of renewed harmony with the Father within him; in the mystic's precious moments of ecstasy, we have experiences which are, and from the very nature of the case must be, "matters wholly between the soul and God."

This view of sin is in no real sense "individualistic" as opposed to "universalistic"; for God, whose essence is eternal love, is immanent and self-revealing in all souls, and every act which puts us either in accord with, or in discord with, this divinity within, at the same time inevitably strengthens or weakens our consciousness of true brotherhood with all other souls, and, therefore, our enthusiasm and effort for the advancement of every form of social well-being. The "divine authority," on which all living morality is based, is not ultimately vested in "society," but in the Divine Presence which pervades all the members of society, and it is this felt inspiration which gradually causes the highest interest of each member to be regarded as the true interest of all.

In one or two sentences Dr. Mellone challenges certain recent utterances of mine. I said that sensualists and hypocrites feel that they are resisting a divine authority within their souls. Dr. Mellone asks, "what hypocrite or sensualist is capable of feeling a divine authority within the soul, unless we misuse these words to mean vague and passing gleams of a possible better life?" I suppose that by these "gleams of a possible better life" is meant the vision of an ideal higher than the actual conduct. Well, this, is exactly what I mean by "divine authority." As I understand the matter, the vision of an ideal having authority begins to gleam forth both in the individual and in the race so soon as the stage of true rationality is reached. It commences with a very faint



glimmering—the earliest dawn of the God-consciousness—but in civilised human nature it becomes a most real and influential factor in the moral and religious life. Even the glimpse of it carries with it some vague consciousness of a “divine” or superhuman claim; and what we call “sin” can only arise when this claim is both felt and also resisted. If sensualists and hypocrites do not at times recognise and, to some extent, even tremble before this superhuman authority, Christianity assuredly rests upon an entirely false reading of human nature.

As to what Dr. Mellone says about “thinking” being a duty, there can be no question that there are very often occasions when thought and careful attention are felt to be obligatory, and, of course, in such cases the wilful neglect of them becomes a “sin.” Sometimes this neglect is venial, at other times it is serious, but whenever, from psychological causes, no *open alternative* is really before the agent’s mind the act cannot rightly be regarded as sinful. This may possibly have been the case with the captain mentioned by Dr. Everett, though it seems to me that here there may have been some culpable negligence in not taking careful account of the possible consequences of the relaxation indulged in; and it was because of such real or supposed negligence that other people regarded the captain as “criminally responsible.”

CHARLES B. UPTON.

*Littlemore, near Oxford.*

#### JOHN STUART MILL ON JESUS CHRIST.

SIR,—I should like, with your permission, to lay before your readers Mill’s high and unexpected appreciation of Jesus Christ in his last book “Three Essays on Religion,” published after his death, which made a considerable stir at the time, but which is, I daresay, now almost forgotten. In his “Theism” (General Results) he thus writes:—“Whatever else may be taken away from us by rational criticism, Christ is still left; a unique figure, not more unlike all his precursors than all his followers, even those who had the direct benefit of his personal teaching. It is of no use to say that Christ as exhibited in the Gospels is not historical, and that we know not how much of what is admirable has been superadded by the tradition of his followers. The tradition of followers suffices to insert any number of marvels and may have inserted all the miracles which he is reputed to have wrought. But who among his disciples, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels. Certainly not the fishermen of Galilee, as certainly not St. Paul, whose character and idiosyncrasies were of a totally different sort, still less the early Christian writers, in whom nothing is more evident than that the good which was in them was all derived, as they always professed it was, from the higher source.” Further on Mill says:—“But about the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight which, if we abandon

the idle expectation of finding scientific precision, where something very different was aimed at, must place the Prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer and martyr to that mission who ever existed on earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity, nor, even now, would it be easy, even for an unbeliever, to find a better translation of the rules of virtue from the abstract into the concrete, than to endeavour so to live that Christ would approve our life. When to this we add that, to the conception of the rational sceptic, it remains a possibility that Christ actually was what he supposed himself to be, not God—for he never made the smallest pretension to that character, and would probably have thought such a pretension as blasphemous as it seemed to the men who condemned him—but a man charged with a special express and unique commission from God to lead mankind to truth and virtue.”

This testimony, coming from a man of Mill’s purity of character and great intellectual powers, is very remarkable, and I fear it is not always remembered by writers of his school of thought.

In the above extract Mill says that Christ never claimed to be God. In St. Matt. xxvi. 63 and 64, it is stated that he claimed to be “The Christ, the Son of God.” Assuming the accuracy of the record, it is not easy to make out what Jesus meant by this claim, but in the eyes of the high priest it evidently was regarded as tantamount to a divine claim of some sort, for he (the high priest) at once said “He hath spoken blasphemy,” and after appealing to his council, Jesus was sentenced to death. Is the narrative legendary? How are we to view the incident and the passages on which it is based?—Yours, &c.

Glasgow.

WM. SMITTON.

#### THE MONASTIC ORDERS IN FRANCE.

SIR,—May I ask the writer of the fourth paragraph of “Notes and Jottings,” on p. 47 of last Saturday’s INQUIRER, to kindly give his authority for the statement that “France interdicts the monastic orders, confiscates their buildings, closes their churches, and seizes their lands and endowments”? His knowledge of the French law concerning monastic orders appears to be remarkably slight. Is it not a pity that so many English people venture to pronounce judgment on French politics and institutions without a serious study of them, and on French laws without most evidently having even read them at all?

JAMES HOCART.

47, Rue de la Réforme, Brussels,  
January 17.

[We agree with M. Hocart that the paragraph in “Notes and Jottings” is misleading and inaccurate so far as it concerns French law, and we regret it should have appeared in that form.—ED. INQUIRER.]

## BOOKS AND REVIEWS.

### THE ROMAN REPUBLIC.\*

“Tu regere imperio populos, Romane, memento.”  
—VIRGIL.

I BELIEVE it is true to say that our imagination is more familiar with the past of Greece than that of Rome; for our poets have never allowed us to become estranged from the spirit and the actions of Greece. Her gods and goddesses, her Achilles and Ulysses, her Plato and Aristotle, her art, her Athens, her liberty, her civic pride continue in our memories. On the other hand, Rome, that city of Virgil, which was “to remember to rule the peoples by her sovereignty,” has not similarly attracted the poets. Neither has the loss of their interpretation been made good by historians, at least of the Republican times; and with the exception of Mommsen, and of him only because his scholarship was great enough to serve in some measure his ideas, no historian has presented to us the vital image of Rome. Yet in an age which is encumbered with the presence of poverty and riches, government and speculation in empire, a study of her experience would be of advantage. But her most accurate historians have had that accuracy impressed on them by the class room, not by practical issues.

A fresh history of Rome, therefore, is a matter for great expectations. Mr. Heitland has followed chiefly the conventional Roman historian. His work is addressed to the scholar rather than the man of affairs. But although he has not written for practical purposes, there is an attraction in his writing that should command the attention even of the man of business. The history is very engaging to read. It possesses an evenness of development, uninterrupted by troublesome minutiae of criticism, and yet one has sufficient evidence to rely on the thoroughness of its scholarship. There is not in it that partiality for extreme theories which has disfigured the treatment of Roman history recently; nor the litigious zeal which has provoked pedagogues recently to attack one another rather than to unite in presenting a temperate view of the past. Cæsar of late has been by turns a saint, and a political boss; Cicero a doubtful journalist and a prophet in the wilderness; Catiline, an angel and a devil; the Gracchi, Cornelians and unconscionable coxcombs. Mr. Heitland takes a middle course throughout; and his opinions are thus the more convincing. Rome began with a monarchy, but soon resolved itself into a republic. They had inherited from their monarchy, and through it, from the authority of their patriarchs, that power, imperium, to which Mr. Heitland finds no equal in our history. We would venture to compare it to that sovereignty to which Hobbes said there was nothing comparable in the earth: the sovereignty which is for us the instrument of our obedience to government.

It is interesting to find this conception as the corner-stone of the Roman constitution; and still more to see how from the first they acknowledged the necessity of it as a condition of government, and at the same time mistrusted it, inasmuch

\* The Roman Republic. W. E. Heitland, M.A. Cambridge University Press. 3 vols: 30s. net.



as it had to be wielded by persons. After a long struggle, a struggle which does not seem to be yet ended, we have ensured some measure of justice in its use by our compromise of dependence and independence between our legislature, executive, and judiciary. The Romans never succeeded in forming an independent judiciary. Their popular assembly interpreted as well as passed laws; and even after 150 B.C., when independent jural courts were established, these always were the prize of one political order or the other. But they had separate legislature and executive. Their legislature, however, consisted of bodies which could check one another incessantly, and their magistrates, in whom sovereignty proper lay, were elected on a duplicate system. Every magistrate had his double, and each could veto the other, and could also be vetoed by others of the magistracy beside. In this way precaution was taken against an improper use of sovereign power.

These limitations, however, led to difficulties. In two or three hundred years the republic had checked itself out of existence. In 150 B.C. we find that the only body which had originally had merely nominal power, and therefore no legal limits, had practically usurped the power of the magistrates, courts, and legislature. This was the Senate, whose sole claim to power was custom. The sanctity of custom had invested it with the repute of constitutionalism. To read Cicero's speeches, it was the republic. To judge by Cæsar's actions, it was a close oligarchy.

The fault was that Rome had guarded her political liberties excellently if times had not changed. But as they did, her system of checkmating held the constitution in bondage, while those who had power made the most of their opportunities. Those who had power had it from land. It is curious to read in this present work how the landowners, the successors of the great Marcelli, Junii, Licinii, and others, increased their rents by such acts of legislation; how the large public lands were enclosed by these wealthy incumbents, who, by a legal irony, were forbidden to trade; how they drove the yeomen into the city, to become a pauper population; how they made farming an impossibility, and having used the yeomanry to crush Carthage and begin the empire, ejected them for debt; how they secured political posts of importance in the provinces, from which came fabulous fortunes, and all as defenders of the constitution.

Our sympathies cannot fail to be with those who rebelled against this tyranny. It was more than a legal irony that the men who first rebelled had to break that constitution which was supposed to defend their liberties. These were the Gracchi, who began a commission for valuing and restoring the land to the people. They were both murdered by the Senate. The struggle then continued haphazard until Cæsar.

Cæsar may be called a *de facto* and not *de jure* sovereign. But at least it must be noted that the popular will had by his time ceased to exist, and he had as much justification for his power as the Republicans. Rome was then the capital of a large empire; but not even the nearest members of that empire had any

representation in her legislature; and the legislature itself was governed largely by an armed rabble. Where, then, was there any popular will?

It may be debated whether Cæsar at first saw that nothing but a single supremacy could be the way out of this political chaos. Whether he knew what the conquest of Gaul meant is similarly disputed. Probably he understood both facts, and almost certainly the first, as he followed a consistent policy from his youth onwards, the fabrication of some power to oppose the senatorial oligarchy. His career is a romance well known, but nevertheless enjoyable to read. Although he was born of one of the proudest Roman houses, the Julii, he added to Roman masterfulness a charm of manner, a humour that was foreign to it. He knew the value of risk as well as Roman prudence; of impetuosity, and no less of delay. Destiny was both Fortune and Fate to him, not that he did not know how to control as well as follow her. His dogged spirit was for a long time his only power. He began a Marian by defying Sulla, who commanded him to divorce his wife. He was implicated in the Catilinian conspiracy, and defended Catiline in the Senate under threats against his own life. He was a rival to Pompey when he still had no political power, and Pompey had the whole of the army at his back. Eventually, by this persistence, he made himself supreme in the empire. It was the only hope for Rome; for "he was alone able and willing to reform the state." His administrative acts, for debt, for colonising, for the provinces, for the central government and many other ends, give one an impression of his genius, and justify the position he had taken upon himself. He was more of a gentleman than Napoleon. He lived longer and in times of greater political crisis than Alexander. He was a man of wider tastes for writing and science than Cromwell. He was in some manner like Nelson, but in addition to reckless courage he possessed a faculty, which is as a rule denied to admirals and generals, of understanding the true meaning of national events, and of a patient and tolerant interest in details of home government. He was by no means a saint, being a precursor of Machiavelli for good or evil; and little is known of his religious character. But he was most attractive, even to enemies, and a source of loyalty to his friends. Of these qualities and of his career the conclusion of this present history is an excellent study.

#### MR. THOMAS HARDY'S NEW VOLUME OF VERSE.\*

MR. THOMAS HARDY has already given us "Wessex Poems" and "Poems of the Past and the Present," and now we have a new volume of verse from his pen of even greater interest than its predecessors. Perhaps it is too much to expect Mr. Hardy to write another novel, but it is as a novelist, rather than as a poet, that he stands supreme. His Napoleonic drama, "The Dynasts," and his poetry are a very long way behind "Tess of the D'Urbervilles," and "The Woodlanders."

\* Time's Laughingstocks. By Thomas Hardy. Macmillan, 4s. 6d. net.

And yet, in "Time's Laughingstocks," we get the real Hardy, the spirit of Greek tragedy decked out in rural guise, mocking, grim, intensely sad, but welding as of old his tragedy with the wind in the trees, with the long dusty road, the tavern and the lonely hill. The note struck in this volume is a sad one. There is no Joseph Poorgrass, no coughing Cain Ball to make us laugh, and no Giles Winterborne to awaken our sympathy and our admiration for so sterling a fellow.

Mr. Hardy's poetry is not great poetry. Now and again his verse is laboured, and the lyrical music becomes dull and tiresome, and there are a few of his poems which might have been written with more effect in prose and added to "Life's Little Ironies," or "Wessex Tales." But all the poems are extremely interesting for the simple reason that they are characteristic of the genius of Mr. Hardy. He knows life, not as an idealist, but as a merciless realist. He tells the truth about those who love too well with ironical effect, and in one poem, the most musical in the book, entitled "The Dark-Eyed Gentleman," there is laughter, mocking laughter, behind the song.

There is another ironical poem about an old man who looks forward to the workhouse because he imagines that there his wife will be in one wing, he in another. However, the Parson remarks *en route*:

"Old folks, that harsh order is altered,  
Be not sick of heart!"

Thus the old man soliloquises on hearing this unexpected news:

"I thought they'd be strangers aroun'  
me,  
But she's to be there!  
Let me jump out o' wagon and go back  
and drown me  
At Pummery or Ten-Hatches Weir."

"The Revisitation," the opening poem, is a powerful and grim piece of work. It depicts two lovers meeting after many years. They meet after sunset when the starlight does not reveal a woman's face "tooled too well" by Time.

"O I wonder, wonder whether  
Any heartstrings bore a signal thrill  
between us twain or no?  
Some such influence can, at times, they  
say, draw severed souls together.  
I said, 'Dear, we'll dream it so.'"

The man caresses the woman as he used to do in the old days. He is weary with his long tramp and falls asleep. When he wakes he finds the woman gently sleeping, and sees with horror "Pits, where peonies once did dwell." The woman wakes, takes in the whole sad situation, and remarks:

"Yes: that movement was a warning  
Of the worth of man's devotion! Yes,  
Sir, I am *old*," said she,  
'And the thing which should increase love  
turns it quickly into scorning—  
And your new-won heart from me!'"

The lovers go their ways, and the poem ends with, "Love is lame at fifty years."

We all remember that delightful description in "Under the Greenwood Tree" of the Mellstock Quire's humorous visit to the Parson. The present volume contains a poem entitled "The Dead Quire." We meet again the ghosts of old Dewy



Reuben, Michael, and others, who once made music and song with such zest in the parish church. This poem, which is likely to outlive all other poems of Mr. Hardy, describes a Christmas Eve with "no Christmas harmonies," but rather dancing and carouse at the inn.

"The taper flames and the hearthfire shine

Grew smoke-hazed to a lurid light,  
And songs on subjects not divine  
Were warbled forth that night."

While this riotous scene is taking place within the tavern, the ghosts of Mellstock Quire sing their carols:

"When nigh without, as in old days,  
The ancient quire of voice and string  
Seemed singing words of prayer and praise  
As they had used to sing.

"While shepherds watched their flocks by night—

Thus swells the long familiar sound  
In many a quaint symphonic flight—  
To 'Glory shone around.'"

This mysterious singing awakens old memories, and the revellers crowd to the tavern door. They see nothing, but still hear the sweet song, "As it were gently moving thence along the river bank."

"Then did the Quick pursue the Dead,  
By crystal Froom that crinkles there;  
And still the viewless quire ahead  
Voiced the old holy air."

The Dead Quire had not come in vain:

"As from a dream each sobered son  
Awoke, and musing reached his door:  
'Twas said that of them all, not one  
Sat in a tavern more."

We lay aside the present volume with a wish that Mr. Hardy had given us one or two poems in a happier vein. We should have been grateful for a touch of his old rustic humour, for a verse, even a solitary line, in which we could not hear the low grinding of a cruel and inexorable Fate. How different was the optimistic note of Richard Jefferies. He wrote: "Always get over a stile," is the one rule that should ever be borne in mind by those who wish to see the land as it really is." Mr. Hardy has too seldom climbed the stile into the footpaths of tender, human happiness. He has heard the harsh groaning of branches and not the sweet sea-song of the leaves. Jefferies climbed many a stile, many a hill, and came in touch with his Maker, while Mr. Hardy remains in the valleys brooding over his laughing-stocks and his puppets.

GREECE IN EVOLUTION. Edited by G. F. Abbott. London: T. Fisher Unwin. Pp. xi-315. 5s. net.

OUR insular position contributes to our safety and also fosters our ignorance. The Englishman of average education knows singularly little of the politics and the social conditions of other countries, and often shows himself very gullible by the extraordinary statements of the scare-monger or the enterprising journalist. And if this is so in the case of the Great Powers, it is still more conspicuous when we come to the small nationalities with their precarious dependence upon the issues of European diplomacy. They seem almost like counters in the game of high politics,

without national rights and characteristics of their own. For these reasons the studies prepared under the auspices of the French League for the Defence of the Rights of Hellenism, which appear in this volume in an English dress, ought to meet with a cordial welcome. The contributors are men, as Sir Charles Dilke points out in the preface, whose names carry weight wherever Continental thought is known and appreciated. The essays, ten in number, deal with Hellenism as a social, political, economic and intellectual force in the modern world. The term *Hellenism* is used advisedly, so as to include the Greeks of the dispersion. "The Hellenic Kingdom," it is pointed out, "within the ridiculously exiguous boundaries allowed to it by Europe, could not have lived through the last three-quarters of a century had it not been for the magnificent support to its present, and recognition of its future, by Greeks of Asia Minor, of Turkey, of Roumania, of France, of England, of the whole civilised world. These men have made Athens the home of their dreams, and have contributed to its growth, to its palaces, to its university, to its museums. Thus has the spiritual idea of Hellenic influence and culture been kept alive." It is to be hoped that in the crowd of travellers' books, often hastily written, and based upon very partial information, this most thoughtful and informing volume will not be overlooked. There is an ancestral sympathy in England for Hellenic ideals which should ensure for it a large number of readers.

*Jo's Boys* and *Under the Lilacs* appear in a new edition of Louisa M. Allcott's books, which Messrs. Sampson Low are producing. Miss Allcott is still a favourite, and her books we imagine must have been, and are, read by thousands of girls throughout the civilised world. Not to know Jo and Meg would argue a want of education as grave as not knowing, say, "Robinson Crusoe," or "Alice"; for are they not also among the immortals? "Jo's Boys" is a continuation of "Little Men," and it has the evergreen quality of all Miss Allcott's books, and is far more readable than much of our present-day productions. "Under the Lilacs" is not one of the "Little Women" series. It is a charming story, and it is good for budding youth to live in its healthy and tonic, because natural, atmosphere.

*The Children's Paul*.—Messrs. James Clarke & Co. have produced in volume form, under this title, a series of articles on the life of St. Paul, as a companion book to "The Christ of the Children," by the same author—Rev. J. G. Stevenson. Mr. Stevenson expresses the hope that children will learn to love St. Paul before they hear what the theologians have to say about him, and certainly if they read this little book, or hear it read, they cannot fail to do so. The author says that he has culled his materials from the most scholarly sources, and he has admirably succeeded in arranging it in a simple, direct way to suit the needs of children, Sunday school teachers, and those in search of special "Sunday" readings (possibly there are a few still left) for boys and girls would find this a useful and attractive book.

## LITERARY NOTES.

WE understand that Mr. Wicksteed's new book, "The Common Sense of Political Economy," which has been long expected, will be published immediately. The author, in his introduction, says:—"In the ordinary course of our lives we constantly consider how our time, our energy, or our money shall be spent. . . . It is the purpose of this book to evolve a consistent system of Political Economy from a careful study and analysis of the principles on which we actually conduct this current administration of resources. My book has two distinct but connected aims. It attempts to start with the reader from the very beginning, and to place a clue in his hands which will lead him, directly and inevitably, from the facts and observations of his own daily experience to an intimate comprehension of the machinery of the commercial and industrial world. And secondly, it attempts (implicitly in the First Book, more explicitly in the Second) to convince professed students of Political Economy that any special or unusual features in the system thus constructed are not to be regarded as daring innovations or as heresies, but are already strictly involved, and often explicitly recognised in the best economic thought and teaching of recent years."

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MESSRS. LONGMANS announce the publication of "The Letters of John Stuart Mill," which have been edited, with an introduction, by Mr. Hugh Elliot. Mill's correspondents included many of his great contemporaries both in France and England, and the letters cover the period from 1829, when he began to put on paper the rough outline of his "Logic," to his death in 1873.

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THE sixth volume of Mr. W. J. Courthope's "History of English Poetry" has just been published. The period covered in the history is included between the age of Chaucer and the age of Scott, and this concluding volume deals with the influence on English poetry of the French Revolution. It traces the exhaustion of the aristocratic movement of the Renaissance in the different countries of Europe, and shows more particularly how this exhaustion is reflected both in the politics and the poetry of England during the last quarter of the eighteenth century. Anti-Romanticism in poetry is treated in a chapter on Crabbe; while two chapters are devoted to the story of historical romance, one dealing with the modern "minstrelsy" of Scott and the Ettrick Shepherd, the other with the "Waverley Novels." A short final chapter, summarising the character of the history, explains the author's reasons for concluding his narrative with the death of Scott.

\* \* \*

CANON HENSON's new book, "The Liberty of Prophesying, with its Just Limits and Temper, Considered with Reference to the Circumstances of the Modern Church," comprises the Lyman Beecher Lectures, delivered in 1909 before the Yale Divinity School, and three sermons. It is published by Messrs. Macmillan.



MESSRS. MACMILLAN also announce the third volume of Professor Saintsbury's "History of English Prosody," and "The Faith and Modern Thought," six lectures by the Rev. W. Temple, intended for readers who have had no special theological training.

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THE "Fasti," or History of the Ministers and Congregation of the Free Church from 1843 until 1900, will now be proceeded with, as the labours of the Commission on the Free Church are ended. The work will be in two large volumes, one of which will deal with a list of about 3,000 ministers, the other with nearly 1,200 congregations. Dr. Charles G. McCrie is the editor.

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A MARKED interest has been shown of late in the religious movements in France in the seventeenth century. Two books on Pascal by English writers have been issued recently. We understand that M. Jules Lemaitre will publish this year a study of Fenelon.

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"TENNYSON as a Student and Poet of Nature" is the title of a book which Sir Norman Lockyer and Miss Winifred Lockyer are publishing with Messrs. Macmillan. The subject is a particularly interesting one, as Tennyson was such an acute and accurate observer, and Sir Norman Lockyer's scientific training will have greatly helped him in his task. The paper on Tennyson, which Professor Henry Jones read before the British Academy, appears in the *Hibbert Journal* for January, and is also to be published in book form.

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IN the current number of the *Fortnightly* we have the first instalment of George Meredith's posthumous novel, "Celt and Saxon," which introduces us to "a young Irish gentleman of the numerous clan, O'Donnells," suitably named Patrick, who is bound on a somewhat sentimental expedition to the borders of North Wales, where he is to visit a certain Squire Adister. All Meredithians will feel that this is a promising beginning, for the passion for knight-errantry in the hearts of the turbulently youthful always appealed to one who himself never lost his early visions.

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A CHEAPER edition of Archbishop Trench's poems, under the title of "Sonnets and Elegiacs," comprising his chief shorter poems, is being issued by Messrs. Kegan Paul & Co.

#### PUBLICATIONS RECEIVED

From MESSRS. T. & T. CLARK :—Israel's Ideal. Studies in Old Testament Theology : Rev. John Adams, B.D. 4s. 6d. net.

MESSRS. LONGMANS, GREEN & Co. :—Old Testament History and Literature : B. H. Alford. 5s. net.

NATIONAL FEDERATION OF RELIGIOUS LIBERALS, BOSTON :—The Unity of the Spirit. First Congress of the National Federation. Edited by C. W. Wendte, D.D.

MESSRS. PUTNAM :—God and Man, Philosophy of the Higher Life : E. Ellsworth Shumaker, Ph.D. 7s. 6d. net.

WALTER SCOTT PUBLISHING Co. :—The Slavery of Labour : W. B. Robertson, M.A. 3d.

MESSRS. SWAN SONNENSCHNEIN & Co. :—The Promised Land, a Drama : Edward Carpenter. 2s. 6d. net.

MR. T. FISHER UNWIN :—Forty Years Ago, and After. Studies and Sketches : J. George Tetley, D.D. 6s. net. 3

## FOR THE CHILDREN.

### AUNT VERITY'S GARDEN.

It was all owing to "The Blue Bird," which I had just been to see. "The Blue Bird," as I expect you know, is a fairy play. It is quite the most beautiful fairy-play that I have ever seen, and I could not for a time get it out of my head. For days I did my work in a sort of dream—which is rather awkward if it makes you forget what you are doing!—and I could not help wishing very much that I could get hold of the wonderful diamond which the fairy gave to Tytyl, the hero of the story, and which he put in the front of his cap, and turned round to the right or left, whenever he wanted to look at things that with our ordinary eyesight we can't see at all. I also wished so much that I could know what dumb creatures are thinking about, and more than all I wanted to visit the past as Tytyl and his sister did, and run about again as I used to do in my great-aunt's garden.

Some people say it is not a bit of good wishing for things, as you are bound to be disappointed, but others tell us that it is not a bit of good *giving up wishing* if you want a thing very much, for that would be just the way to vex the fairies, who refused to do anything for those who do not believe in their power. At all events, in *my* case, the wishing was quite successful, for one evening, as I sat by the fire, longing more than I can say to slip back into the past, the room was suddenly filled with the scent of wallflowers, and I closed my eyes for a moment to shut out the faded paper of my room which I am accustomed to look at every day, but which did not seem to go very well with those great clusters of rich, red-brown blossoms that I fancied I could see quite plainly. And when I opened them again, I was not in my little room at all, but under the twisted old willow in Aunt Verity's garden. It seemed too good to be true. The grass was so green, and the wallflowers were close by, smelling deliciously, and I had been living in London as a grown-up for such a long time!

"It's lovely to be back again," I said to myself, "but I wonder if I shall have to go in soon, and read to Aunt Verity about the missionaries in foreign lands? I would much rather stay in the garden and play with Beatrice. Oh, by the way, where is Beatrice?"

I had scarcely uttered these words when I heard a little cough, and looking round saw the reproachful eyes of my golden-haired doll of other days gazing at me from the cucumber frame, in the middle of which she was sitting.

"I wondered how long you were going to be," she said, to my intense surprise, for I had never heard her speak before. Her voice sounded weak, and rather plaintive, and I remembered that I used to think Beatrice was far from strong.

"Why, you can actually speak, darling!" I said, running up to the cucumber frame and taking her in my arms. "And how fresh and nice you look!"

"Oh, I don't always look as well as this," she replied, "for my present mistress sometimes leaves me out in the sun, and that spoils my colour. But, of course,

when the fairies came for me this morning, and told me that you and I were going to have a little time together, just as we used to do, they freshened me up a bit, and dressed me in this white frock—which you always considered my best—though it is rather torn in places now!"

"I'm afraid you are not very happy, dear, if you are treated badly, and left out in the sun. What a shame!" I cried.

"It's not exactly that," said Beatrice. "I'm happy enough, for I've had my day, and I don't expect to be young always; but I never could stand the sun. It makes my head ache. Still, I don't blame Milly."

"Who is Milly?"

"Why, don't you remember Milly, the road-sweeper's little girl, to whom you gave me when your great-aunt died?"

I gave a sudden start.

"Oh, Beatrice," I said, "I had quite forgotten that Aunt Verity was dead. I seem to have forgotten a great many things, but it is all so strange, and—somehow I don't feel as happy as I did, for everything isn't quite real, after all. Still, the wallflowers are just lovely, and isn't the grass nice and green? But tell me more about Milly."

"Well, she is very clever, and they make her do such a lot of lessons that sometimes she looks tired and white, and doesn't notice me at all. I try to tell her that it is a mistake to be too clever, but she doesn't understand, poor thing."

"Why doesn't she understand?"

Beatrice looked at me plaintively.

"Your memory is bad! Don't you know that it's only when you wish very much to hear dumb things speak, as *you* did, that we are allowed to say anything? Oh, we dolls often have to look on while things are happening that we should like to prevent, but people don't expect us to talk or think. It's a funny world."

"Yes," I said, "and I suppose I shouldn't even be here if it hadn't been for 'The Blue Bird.' I put my arm round her, and stroked her pretty golden hair.

We sat very quietly for a while, and I watched a spotted butterfly fluttering over the gay, sweet-smelling wallflowers, peeping first at the golden ones, then at the brown, and settling down at last on a great clump tinted with lemon and pink, where he folded up his wings and went to sleep at once. A drowsy silence seemed to wrap the garden itself in slumber, but I wanted to think. And as I sat there, hugging Beatrice, I told her about the dull street in which I had lived for so long, all about the tiny gardens where the people can only grow a few scanty shrubs, all about the noise of London, and the flying motor cars, and the glaring shops—even about the ugly wallpaper that I have to stare at every day. And then I said, "It's no good, I shall never get these things out of my head any more. I suppose the only reason why I was happy here with you years ago is because I didn't know half the things I know now."

"It's just the same with me," said Beatrice, and her voice sounded quite thoughtful. "I can't forget Milly, who is so clever that she has to spend all her time doing lessons; and perhaps it's a good thing that she has me, after all, for it must be a relief to nurse a doll after poring over books for hours."



"Milly's father is poor, and so I'm afraid he wants her to be quick and earn enough to help to keep them all," I said, for I had heard of such things very often. "It makes me miserable to think what a lot of people are poor, Beatrice."

To this Beatrice made no reply. I think she was getting rather puzzled. And as I sat without speaking, looking now at the wallflowers, now at the blue sky, and the little fleecy white clouds that trailed across it, I wondered if the cuckoo still called "cuckoo" from the elm tree, and whether the pink hawthorn by the gate had as many blossoms as it used to have. The sun was not so glaring now, but it seemed to be soaking straight through everything, in the way it does on a hot afternoon; and, looking down, I saw that Beatrice had gone to sleep. So I leaned back against the trunk of the old willow, and looked up into the cool, green leaves, until I, too, closed my eyes. . . . And when I opened them again the fire was burning low in the grate, the lamplighter was lighting the lamps in the street, and I could not see Beatrice anywhere. But I could smell the wallflowers in great-aunt Verity's garden as I got up to light the gas, and that, I think, was something to be pleased about.

L. A.

## MEETINGS AND SOCIETIES

### BOURNEMOUTH.

#### WELCOME TO THE REV. V. D. DAVIS.

A SPECIAL general meeting of the Southern Unitarian Association was held at Bournemouth on Wednesday last, and was arranged to coincide with a welcome to the Rev. V. D. Davis, B.A., as the newly settled minister. Business began at three o'clock, and included an item of public interest in the election of William Carter, Esq., as president of the Association in succession to the Rev. C. C. Coe. Tea was served at half-past five to a company of 40; and an hour later the chair was taken by Arch. Kenrick, Esq., for the public meeting in the church. After an opening hymn and the offering of prayer by the Rev. J. Ruddle, the chairman referred with regret to the absence through illness of Mr. Chas. Isaacs, who had been announced as chairman, and then said that, though the welcome meeting seemed somewhat late, it had the advantage that now they knew one another better, and thus would all the more appreciate the work Mr. Davis was doing. The Calendar he had brought out was an admirable production. He sympathised entirely with its breadth and spirituality, and offered every help and support in his power to render.

Mr. Carter Hollins then spoke of the difficulty they had felt they would have in securing a suitable minister, but they had asked for advice, and, what was rather unusual, they had taken the advice given them, the result being the settlement of Mr. Davis. Mr. Davis's previous experience as a minister and as Editor of THE INQUIRER was a valuable preparation for his present position. He spoke of the great change in thought and advance in knowledge during recent years, and said that

in our free churches we were not afraid of truth in any form, and that Mr. Davis would hold his own among the Nonconformist churches of the town, and he hoped his influence would lead to more co-operation and friendly intercourse with them. The welcome to Mr. Davis was also to his wife and family, and he hoped the connection would be a lasting one, bringing much happiness to all.

Mr. Thick supported the welcome as the hon. sec. of the congregation, giving a hearty welcome and a promise to do all in his power for the good of the church. He also read a cordial letter from the Rev. Wm. C. Bowie, expressing regret at his enforced absence.

Mr. William Carter was then called on to speak as President of the Southern Unitarian Association, and gave a most cordial welcome to Mr. Davis into the district, saying he was the very man for the post at Bournemouth. They wanted a man who knew the Unitarians all over the country, for they came from all parts as visitors to Bournemouth. We had not large congregations, but we ought to be pleased to see how our views had spread though other denominations, and, alluding to the lantern service, which had been discussed in the afternoon, he said we ought to be ready to try new methods to meet the new situation.

The Rev. H. S. Solly was then called on to express a welcome on behalf of the ministers of the district, which he said he did with great pleasure, all the more because of a friendship with Mr. Davis dating back to the time when they were both small boys at school at Lancaster. This welcome was warmly supported in a speech by Rev. H. Gow, who said he had lived with Mr. Davis in lodgings when they were both bachelors, and that the support of his help and friendship had been one of the most valuable possessions of his life. Mr. Davis, he said, possessed a combination of some of the highest spiritual qualities with an enormous capacity for taking pains and doing everything thoroughly, which was the secret of success in business. His congregation might be sure that whatever he undertook to do would be done thoroughly. He would be a minister to the sick and the sorrowful and also to the strong and happy, and they were indeed fortunate in securing such a man. Mr. Gow spoke of Mr. Davis' close association with the late R. A. Armstrong, and also with the friend they had lately heard, Dr. Carpenter, as adding to the resources of his cultivated mind. It was good that he had come back to the settled ministry after his twelve years with the INQUIRER, for the ministry afforded the noblest and most blessed opportunities of doing good work.

The Rev. V. D. Davis, in response, said he was glad they had had some weeks together before this meeting. They knew one another now, and he knew how happy he was to come to a congregation like this. He was glad and thankful to be allowed to take part in the life of such a church. Too much had been said of him, but not too much of the ideal they had in common. He especially thanked Mr. Gow for his words of affectionate sympathy, and read to the meeting a kind greeting from the Rev. W. J. Jupp. It was a pleasure to come

back to the work of the ministry. His one great desire was to give himself absolutely to it, to the service of the church, to any work they could do in common. He thought there was no happiness so great as to be gathered with the lives and hearts of the members of such a church as this. He believed they could do something if they held together and went bravely forward. They could discuss plans better at the coming annual meeting of the congregation, which he hoped all the members would attend. He thought there must be some outside their church whom their words could reach, and all must help in trying to carry these words to them. He deeply felt the generous kindness of the friends who had so warmly welcomed his wife and family as well as himself that night.

Rev. E. J. Reed proposed a vote of thanks to the chairman, and the proceedings closed with a hymn and the benediction.

## THE SOCIAL MOVEMENT.

THE January number of *Progress* marks the beginning of an interesting extension of its activity. With this issue it is incorporated with the *International*, which to some extent covered the same ground, and will carry on an enterprise projected in the November number of the latter, viz., the formation of a "League for International Co-operation in Social Reform." This name has since been altered into "The International Institute for Lectures and Reviews," which, we think, will hardly convey the intention of the new organisation to the general public so clearly as the designation first suggested. The main object of the Institute will be to endeavour to bring about international co-operation between Institutes of social service or kindred agencies already in existence, especially by supplying accurate information as to what has been done in other countries towards the solution of social problems. As the prospectus well says, "There are a number of social problems which, after much difficulty have been solved in some countries, while others, face to face with the same difficulties, are only just beginning to cope with them, and are fighting over again the very battles that have already been won beyond their frontiers." The International Institute will continue to issue its present German and French organs, *Dokumente des Fortschritts* and *Les Documents du Progrès*, and occasional leaflets and pamphlets upon current topics of importance. It will also organise lectures by foreign statesmen and writers on social topics, will organise Inquiry Bureaus, where such are not in existence, and will co-operate with social and ameliorative agencies already at work. A programme of lectures to be delivered in London has already been arranged. M. Vandervelde, the distinguished Belgian Parliamentarian, will speak on the Congo question, and other foreign experts will deal with "Social Insurance in Germany," "The Results of Moral Instruction in French Schools," "Women's Suffrage in Finland and Norway," and similar interesting and important topics. We wish the Institute all success, and trust that it may become a real means of bringing together those who, in different countries, are striving to cope with problems which, making all due allowance for local and national peculiarities, are fundamentally the same.

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In this issue of *Progress* also appears another extremely useful departure, the decision to establish various local committees or branches in the larger towns, in addition to the central Institute in London. The function of these local committees would be to collect and disseminate "information as to what was being done, or—what is equally important—what is being left undone regarding



certain main lines of social activity within their own areas," and to compile a social survey of their own area. Every social worker is aware how much is left undone both by private individuals and public authorities, which might be done under existing Acts, and which would be done, if only some pressure were brought to bear upon those responsible for putting the Acts into force. It is only in this way that the community can reap the full benefit of legislation such as the Notification of Births Act, the Housing and Town Planning Act, and the statutes dealing with Smoke Prevention, Street Trading, &c.

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Dr. Newman, Medical Officer to the Board of Education, has issued a report dealing with the results of the first year's work under the Act of 1907, which provides for the regular medical inspection of school children. The Report, as is only to be expected of anything proceeding from the pen of Dr. Newman, is a most interesting and valuable document which not only summarises what has actually been done but sketches the ideal which the department sets before itself. That much is being attempted for the physical welfare of the children in our elementary schools is shown by the fact that all the three hundred and twenty-eight separate authorities "are now endeavouring to make adequate provision for the medical inspection of school children, and, what is equally important, for meeting the numerous questions of school hygiene which are raised." The following are examples of the kind of facts which Dr. Newman's department has brought to light, facts which obviously have a most important bearing not only on the physical but also the mental and therefore moral condition of the children. With regard to teeth, it is commonly found that from 20 to 40 per cent. of all school children examined, excluding the children in the babies' classes, have four or more decayed teeth; the older the child, generally speaking, the more extensive is the decay.

A large number of children suffer from adenoids. A special investigation was made in certain schools in the London area, and out of a total of 2,251 children on the roll, 1,506 were selected for more accurate examination. Of these 663 were found to have adenoids and enlarged tonsils, *i.e.*, about 30 per cent. of those on the roll. "About 7 per cent. (164 out of 2,251) of these children were in a condition suggesting the advisability of surgical operation. The figures themselves give little of the impression conveyed by reading the individual notes of the mass of educational inefficiency which they represent. In attentiveness, dullness, backwardness, spurious mental defect, varying deafness, cough, bronchial irritability, recurring colds, these are the regular accompaniments of most of the cases of obstructed nasal breathing."

## NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

**Birmingham: Small Heath.**—Last Sunday the teachers and elder scholars gave their annual poor children's treat to 120 of the poorest children of the district not connected with the school. A good tea and a capital entertainment were provided, and each child was presented on leaving with a bag of food. Our school workers have kept up this custom for many years.

**Cheltenham: Presentation to the Rev. J. Fisher Jones.**—A most interesting gathering of the friends and sympathisers of the Rev. J. Fisher Jones was held at the Imperial Rooms, Cheltenham, on the 12th inst., when Mr. Hebden, lately Churchwarden and the oldest member of the Bayshill congregation, presented Mr. Jones with a handsome gold watch as a token of unabated affection, confidence, and respect. Mr. Fisher Jones preached his farewell sermon on Sunday, the 9th inst.

**Gateshead: Unity Church.**—The annual business meeting of the congregation was held in

the church on Wednesday evening, the 12th inst., under the presidency of Mr. Charles Carter, over forty members and friends being present. The reports submitted showed that much good work had been done during the year, the attendances at the Sunday services having considerably increased, while the collections also have increased. The number of subscribing members remains as last year, though several new names have been added to the list, making up for those members who have removed from the town. A resolution appreciative of the services of the Rev. William Wilson was passed with enthusiasm. It is hoped shortly to make an appeal to assist the congregation to erect a permanent building on the site of the present temporary iron church, and meanwhile the members are paying subscriptions with that object in view.

**Lewisham.**—The memorial stone of the new Unitarian Church at Lewisham will be laid on Wednesday next, Jan. 26, at 3 p.m. by Mr. John Harrison, the President of the British and Foreign Unitarian Association. The Revs. W. G. Tarrant, W. C. Bowie, W. W. C. Pope, and Mr. Percy Preston will also take part in the proceedings. The architect's design gives promise of a commodious and comfortable building. Mr. Pope and his congregation are to be heartily congratulated on this further step in their steady and prosperous career.

**Liverpool: Rathbone Literary Club.**—A meeting was held on Jan. 14, in the Church Hall, Ullet-road, the President being in the chair, Prof. MacCunn, M.A., of the University of Liverpool, read a paper upon "Macaulay, the Reforming Whig." The lecturer spoke of Macaulay as a man who pursued the *via media*, and who was successful because he was always practical. He compared the historian with Sir James MacIntosh, and in giving an exposition of the Whig policy to which Macaulay adhered, he traced the causes which brought about the disagreement between John Stuart Mill, his father James Mill, and Macaulay. A discussion followed in which Messrs. Miller, Ellisden, Odgers, the President, and Miss Worrall, joined. A hearty vote of thanks to Prof. MacCunn for his lecture closed the meeting.

**Hastings.**—On Thursday, Jan. 13, the annual meeting, combined with a pleasant social evening, was held at the Free Christian Church, South-terrace. The minister, the Rev. S. Burrows, presided. Mr. H. G. Proctor presented the treasurer's report, which was very satisfactory, showing a balance on the right side. Mr. M. A. Elliott gave the Secretary's report, which showed an harmonious and successful year's work. The officers and committee were elected, and thanks given to the organist and choir for their services. Though the Guild of the Christian Life does not complete its session till the end of March, the secretary, Mr. A. Miles, gave a report of the work done so far. Here also we have a balance in hand for the general funds, the Ladies' Sewing Circle, and the Young People's Society, the only deficiency being in the Band of Hope. It is expected, however, that this deficiency will be met by the proceeds of the Young People's entertainment, to be given on Jan. 20. During the session of the Guild from last October, we have had excellent lectures, concerts, and some enjoyable social evenings.

**London District Unitarian Society.**—Mr. Ronald Bartram has been appointed honorary secretary of the London District Unitarian Society in place of Rev. E. Savell Hicks, M.A., who has resigned on account of his having accepted the vacant pulpit at St. Stephen's Green, Dublin. Mr. Bartram's address is "Fern Lea," Kelross-road, Highbury, N.

**London: Stratford.**—On the 12th inst., the members of the Young People's Guild entertained about 40 crippled children from this locality. Tea was provided, followed with a short musical programme and gifts from a Christmas tree. Under the direction of Mr. F. Kramer, a performance of Dickens' "A Christmas Carol" was rendered, which proved successful and to the enjoyment of the children.

**London: Mansford-street Church and Mission.**—The Guild entertained the cripple children on the 15th inst., and after tea a pantomime, "Jack and the Beanstalk," was performed by the Sunday-school children, to the great delight of the audience. The guests contributed songs and recitations, and a scene from "Alice in Wonderland." It is pleasant

to record that the entertainment to the feeble-minded children on Dec. 11 was also a complete success.

**Saffron Walden: General Baptist Chapel.**—On the 12th inst., when the annual financial meeting was held, the year's accounts were audited and passed, and it was found that there was a small balance in hand. Satisfaction was expressed with the state of finance, especially in view of the pressure of money matters. The property is in good preservation. Resolutions of thanks to the chapel-warden, flower committee, organist, pastor, &c., were passed, and a pleasant meeting was closed with singing and prayer.

**Wandsworth.**—We regret to announce the death of Mr. Hugh James, who died on Sunday, Jan. 16, after a long illness. He was a member of Wandsworth committee from the start, and their accountant for many years.

## NOTES AND JOTTINGS.

It is too often forgotten that an army of children under fourteen years of age is occupied in wage-earning in Great Britain. The official estimate of the Report on the Employment of Children (1901) puts at 200,000 the number of school children in full attendance working at the same time for wages, and at between 80,000 and 90,000 the half-timers; while the full-timers, between thirteen and fourteen years of age, probably number 300,000. Subsequent inquiries have proved that these numbers have not diminished since the report was issued. The number of half-timers has, in fact, risen by 3,200 during the three years which ended in 1908.

Of the 200,000 school children in full attendance, many work, not only before and after school, but in the dinner hour as well. In a vast number of cases there is no restriction upon the number of hours worked; even where local authorities have made by-laws under the Employment of Children Act (and not half the authorities entitled to act have availed themselves of their powers) these are often found to sanction a very high maximum, or to deal exclusively with street trading, leaving all other employments unregulated.

MANY of the cases dealt with at the Children's Courts, which came into full operation in London with the New Year, are charges of begging, petty theft, trespassing, throwing missiles or fireworks, or stealing milk from the cans left on doorsteps. Some of the cases, also, are those of children employed in pantomimes, application being made for power to keep them at work until 11 o'clock at night. The magistrate admonishes sometimes the parents, sometimes the children, and many cases are discharged. Everybody will sympathise with the object of these courts, which is to keep young and first offenders out of the atmosphere of the ordinary police-court, so as to prevent their minds from being tinged with criminality, and made familiar with vicious associations at such an early age.

THE addresses to children which are given annually at the London Institute are always popular, and this year the series has been particularly attractive to juvenile audiences. Mr. H. Hill recently gave some valuable information about "Flies," and explained that the house-fly (which might just as well be called the "Cholera Fly," or the "Tuberculosis Fly," as it had been proved that it conveyed all sorts of diseases), belonged to the highest group of the two-winged fly, the highest and most numerous order of all insects. He impressed upon his young hearers the important fact that flies always increase in number where dirt abounds, so that it was safe to say no fifth no flies. He also explained that flies do not breathe through their mouths, but through holes in their bodies, and that the curious feat of walking on the ceiling is accomplished by means of drops of gum, which are conveyed through innumerable fine hairs to small pads at the ends of their legs, and which practically glue them in position. The small flies so often seen are not young flies, as one



would naturally think, but flies which will never grow any larger. The fly gets through all the processes of growth while it is a grub, and, when it appears as we know it, it is as large as it will ever be.

JOAN OF ARC, it will be remembered, was beatified by the Pope last spring, and according to the Rome correspondent of the *Morning Post*, it is now proposed to begin, on February 7, further proceedings with the object of canonising the "Maid of Orleans." For this purpose it is necessary to prove that two fresh miracles have been performed since the date of beatification, and it is believed by the promoter of the cause that he will have little difficulty in demonstrating them to the satisfaction of the Congregation of Rites, which will meet on that day. The case is expected, however, to occupy two years, if it follows the normal course. The canonisation of the "Maid" would, of course, give widespread pleasure to the French Roman Catholics, whom the Vatican is anxious to assist in every possible way.

A CORRESPONDENT in *The Times* recently spoke of the urgent need for the protection of plumage birds in German East Africa. "Herr Hermann Grote," he said, "who has spent some time in the Protectorate, has published an account of the slaughter of vast numbers of birds by a French planter at Lindi, who sends the wings and tails to a millinery firm at Paris. The specimens enumerated are touracoes, or plantain-eaters, bronzy-green trogons, kingfishers, glossy starlings, golden-backed weaver birds, and Wyhdah birds. Herr Grote points out that the Government might put a stop to the traffic by forbidding the export of the feathers, but he also pleads for a measure of protection in the breeding season, which is the plume-hunters' harvest time."

ACCORDING to the statistics given in the report of the Royal Commission just published, there are 3,639 miles of used waterways in England and Wales, that is, waterways capable of being used by barges. England is covered with a network of canals. A boat can travel from Blackburn to Basingstoke, from Bradford to Bristol. Locks in England average one per mile. Between London and Liverpool there are 252 locks in 244 miles by the shortest route, and 190 locks in 256 miles by another. From London to Bristol there are 130 in 177 miles. The greatest number of locks in one flight is 30, at Tardebigge, between Birmingham and the Severn. At Devizes, between London and Bristol, there are 29 on end, and this is the finer engineering work, as each lock is twice the size of those at Tardebigge. On the other hand, there are many stretches without a lock, some of them as long as 40 miles.

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